

The POOR MAN'S
POSEY of PRAYERS;
OR THE
Key of Heaven:
BEING A
MAGAZINE of DEVOTIONS,
COLLECTED
From Catholic Authors,
AND
Adapted to all Persons and Occasions.

THE THIRD EDITION,
Carefully Revised, and Corrected by the AUTHOR.

*Oratio Iusti Clavis est Cæli : Ascendit Precatio, et descendit
Dei Misericordia. AUG.*

The just Man's Prayer is the Key of Heaven : Our Petitions ascend to God, and his Mercies descend to us.

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TO THE
R E A D E R.

CHRISTIAN READER,

 *HE little Book I here present to your Perusal and Practise, contains, I think, such a Number of useful and necessary Prayers and other Devotions, and so suitable to all Persons and every Occasion, (especially Mariners, and such whose Business or Necessities will not allow them Time or Opportunity to attend the public Sacrifice of the Mass) as are no where to be met with in any one Volume.*

I have compiled them from different Catholic Authors, and inserted them in the best Order I could ; which I first did for my own private Use, merely to save the Time and Trouble of turning over a Number of Books for a few particular Prayers I often had Occasion to make use of. But when I considered the Expence also of purchasing
A 2 *such*

TO the READER.

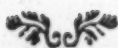
Such Books, for the sake of those Prayers only, which many others might have Occasion for as well as myself, I resolved to publish my whole Collection for the common Good; and I doubt not it will prove of general Use, which will be a sufficient Recompence for the Trouble I have taken.

I am,

With sincere Wishes for your present
and future Happiness,

Yours, &c.

The EDITOR.



A CALENDER

All J

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6 T

1 F
2 T
23 F
24 S

24 F
25 S

19 S
25 T

23 S

1 S
3 T

23 M
24 S
28 M
29 S

24 M
25 S
26 S

A

CALENDAR of Feasts and Fasts.

All Sundays.

JANUARY.

- 1 The Circumcision, or New-Years-Day.
6 The Epiphany, or Twelfth-Day.

FEBRUARY.

- 1 Fast.
2 The Purification, or Candlemas-day.
23 Fast.
24 St. Matthias.

IN LEAP-YEAR.

- 24 Fast.
25 St. Matthias.

MARCH.

- 19 St. Joseph.
25 The Annunciation, or Lady-day.

APRIL.

- 23 St. George.

MAY.

- 1 SS. Philip and James.
3 The Finding of the Cross.

JUNE.

- 23 Fast.
24 St. John Baptist.
28 Fast.
29 St. Peter and St. Paul.

JULY.

- 24 Fast.
25 St. James.
26 St. Anne.

6 *A Calendar of Feasts and Fasts.*

AUGUST.

- 9 Fast.
- 10 St. *Laurence.*
- 14 Fast.
- 15 *Assumption of our Lady.*
- 23 Fast.
- 24 St. *Bartholomew.*

SEPTEMBER.

- 7 Fast.
- 8 *Nativity of our Lady.*
- 20 Fast.
- 21 St. *Matthew.*
- 29 *Michaelmas-day.*

OCTOBER.

- 27 Fast.
- 28 SS. *Simon and Jude.*
- 31 Fast.

NOVEMBER.

- 1 *All Saints-Day.*
- 29 Fast.
- 30 St. *Andrew.*

DECEMBER.

- 8 *The Conception of our blessed Lady.*
- 20 Fast
- 21 St. *Thomas Apostle.*
- 24 Fast.
- 25 *Christmas-Day.*
- 26 St. *Stephen.*
- 27 St. *John Evangelist.*
- 28 *Holy Innocents.*
- 29 St. *Thomas of Canterbury.*

In Case a Holy-day fall upon a Monday, its Fast is to be kept on the Saturday before.

Moveable

Moveable Holy-Days.

7

Easter-day with the *Two Days* following. *Ascension-day*. *Whit-Sunday* with the *Two Days* following. *Corpus Christi Day*.

Fasting-Days.

All the *Week-days* of *Lent*, beginning from *Asb-Wednesday*.

All *Fridays*, except from *Christmas-day*, till after the *Octave* of *Epiphany*, and between *Easter* and *Whit-sun-eve*, and those on which a *Festival* of *Obligation* falls, unless it be in *Lent* or *Ember-week*.

Ember-days four Times in the Year, viz. *Wednesday*, *Friday*, and *Saturday*, ---- 1 Next after the *First Sunday* of *Lent*. ---- 2 In *Whit-sun-week*. ---- 3 Next after the *Fourteenth* of *September*, being the *Exaltation* of the *Cross*. ---- 4 Next after the *Thirteenth* of *December*, being *St. Lucy's Day*.

Days of Abstinence from Flesh, tho' not Fasts.

The *Fridays* above excepted from *Fasts*.

All *Saturdays* except those in *Lent*, and those on which *Eves* or *Ember-days* fall.

All *Sundays* in *Lent*.

The three *Rogation-days*, viz. *Monday*, *Tuesday* and *Wednesday* before *Ascension-day*.

St. Mark's Day out of the *Diocese* of *Canterbury*, except it falls in *Easter-week*.

If *Christmas-day* falls on *Friday* or *Saturday*, it is not kept with *Abstinence* from *Flesh*.

Advent.

The first *Sunday* of *Advent* is always that which either falls on *St. Andrew's Day*, or the next to it, either before or after; that is, from the 27th of *November* to the third of *December*.

The Time of solemnizing Marriage.

The solemnizing of *Marriage* is forbidden from the *First Sunday* of *Advent*, 'till after the *Twelfth-day*; and from the *Beginning* of *Lent* 'till *Low-sunday*; all other Times it may be solemnized.

A Table

8 *A Table of Moveable FEASTS.*

Year.	Dominical Letter.	Septuage- fima.	Ash-Wednes- day.
1769	A	January 22	February 8
1770	G	February 11	February 28
1771	F	January 27	February 13
1772	E D	February 16	March 4
1773	C	February 7	February 24
1774	B	January 30	February 16
1775	A	February 12	March 1
1776	G F	February 4	February 21
1777	E	January 26	February 12
1778	D	February 15	March 4
1779	C	January 31	February 17
1780	B A	January 23	February 9
1781	G	February 11	February 28
1782	F	January 27	February 13
1783	E	February 16	March 5
1784	D C	February 8	February 25
1785	B	January 23	February 9
1786	A	February 12	March 1
1787	G	February 4	February 21
1788	F E	January 20	February 6
1789	D	February 8	February 25
1790	C	January 31	February 17
1791	B	February 20	March 9
1792	A G	February 5	February 22
1793	F	January 27	February 13
1794	E	February 16	March 5
1795	D	February 1	February 18
1796	C B	January 24	February 10
1797	A	February 12	March 1
1798	G	February 4	February 21
1799	F	January 20	February 6
1800	E	February 9	February 26
1801	D	February 1	February 18
1802	C	February 14	March 3
1803	B	February 6	February 23

According to the New Style.

9

Year.	Easter-Day.	Whit-Sun- day.	First Sunday of Advent.
1769	March 26	May 14	December 3
1770	April 15	June 3	December 2
1771	March 31	May 19	December 1
1772	April 19	June 7	November 29
1773	April 11	May 30	November 28
1774	April 3	May 22	November 27
1775	April 16	June 4	December 3
1776	April 7	May 26	December 1
1777	March 30	May 18	November 30
1778	April 19	June 7	November 29
1779	April 4	May 23	November 28
1780	March 26	May 14	December 3
1781	April 15	June 3	December 2
1782	March 31	May 19	December 1
1783	April 20	June 8	November 30
1784	April 11	May 30	November 28
1785	March 27	May 15	November 27
1786	April 16	June 4	December 3
1787	April 8	May 27	December 2
1788	March 23	May 11	November 30
1789	April 12	May 31	November 29
1790	April 4	May 23	November 28
1791	April 24	June 12	November 27
1792	April 8	May 27	December 2
1793	March 31	May 19	December 1
1794	April 20	June 8	November 30
1795	April 5	May 24	November 29
1796	March 27	May 15	November 27
1797	April 16	June 4	December 3
1798	April 8	May 27	December 2
1799	March 24	May 21	December 1
1800	April 13	June 1	November 30
1801	April 5	May 24	November 29
1802	April 18	June 6	November 28
1803	April 10	May 29	November 27

*The principal FEASTS and HOLY-DAYS
in the whole Year expounded.*

SUNDAY, or our Lord's Day, (*dies Dominica*) is a Day dedicated by the Apostles to the more particular Service and Honour of Almighty God, and transferred from the *Jewish Sabbath* to the Day following, in Memory that Christ our Lord rose from the Dead, and sent down the Holy Ghost on that Day; whence it is called our Lord's Day, and *Sunday* from the old heathen Denomination of *dies Solis*, the Day of the Sun, to which it was sacred.

1. *January, The Circumcision of our Lord*, vulgarly called *New-Year's-Day*, is a Feast instituted by the Church in Memory of the Circumcision of our Lord on the eighth Day from his Nativity, according to the Prescript of the *Old Law*, (*Gen. xvii. 12.*) when he was named *Jesus*, as the Angel had foretold, (*St. Luke i. 14.*) and began to shed his Infant Blood by the stony Knife of Circumcision: And it is called *New-Year's-Day* from the antient Account of the *Old Romans*, who began their Year from that Day.

6. *Jan. Twelfth-Day*, or the *Epiphany* of our Lord, is a Feast solemnized in Memory and Honour of Christ's Manifestation to the *Gentiles* by an extraordinary Star, by which the three Kings were conducted from the East to adore him in the Manger, where they presented him with *Gold, Myrrh, and Frankincense*, in Testimony of his *Regality, Humanity, and Divinity*, or of his being King, God, and Man. The Word, *Epiphany* comes from the *Greek*, and signifies a Manifestation; and it is called *Twelfth-Day*, because celebrated the *Twelfth Day* after Christ's Nativity, exclusively. The same Day are commemorated the Baptism of our Saviour, and his first Miracle at the Wedding in *Cana of Galilee*, turning Water into Wine.

12 *Jan. St. Benedict*, surnamed *Biscop*, Master to our renowned *St. Bede*, and Abbot of *Wyre*, near *Durham*, in the Kingdom of the *Northumbers*, after he had five several Times visited the *apostolic See*, and thence obtained

very

very large and ample Privileges for two stately Monasteries which he had erected to the Honour of God, and in Memory of the two Apostles, *St. Peter* and *St. Paul*, in a venerable old Age replenished with Sanctity, he reposed in our Lord, in the Year 690, and was buried in his Monastery of *St. Peter* aforesaid. He was the first that united the *Benedictine* or black Monks of our Island into one Body, and is therefore venerated by all that venerable Order as chief Patron of the *English* Congregation.

25 *Jan.* The *Conversion* of *St. Paul*: A Feast instituted by the Church to perpetuate the Memory of his miraculous Call or Conversion, which happened on this Day, in the 35th Year of Christ, as he was going with Letters from *Jerusalem* to *Damascus* to persecute the Christians that were there, when on a sudden a Voice from Heaven called upon him, and of a Persecutor render'd him an Apostle, *Acts IX.*

2 *February*, *Candlemas Day*, or the *Purification* of the blessed *Virgin*, a Feast in Memory and Honour both of the Presentation of our Blessed Lord, and the *Purification* of the Blessed *Virgin* in the Temple of *Jerusalem*, the fortieth Day after her happy Child-birth, performed according to the Law of *Moses*, *Levit. XII.* And is called *Purification* from the *Latin* Word, which signifies to purify; not that the Blessed *Virgin* had contracted any Thing by her Child-birth which needed purifying, (being the Mother of Purity itself) but because other common Mothers were, by this ceremonial Right, freed from the legal Impurity of Child-birth, and to which out of her great Humility she submitted. And it is called *Candlemas*, because, before Mass is said that Day, the Church blesses her Candles for the whole Year, and makes a Procession with hallowed or blest Candles, in the Hands of the Faithful, in Memory of the Light wherewith Christ illuminated the Church at his *Presentation*, when old *Simion* stiled him, *A Light to the Revelation of the Gentiles, and the Glory of his People Israel*, *St. Luke ii. 32.*

The four *Sundays* of *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, are Days appropriated by the Church to Acts of Penance and Mortification, and are a certain Gradation or Preparation to the Devotion of *Lent*, which are more proper and immediate to the *Passion* and *Resurrection* of Christ; and they have their numeral Denominations, from *Quadragesima Sunday*, so called because 'tis about the *Fortieth* Day before *Easter*.

Shrovetide signifies the Time of Confessing; for our Ancestors used to say, *We will go to shrift*, instead of *we will go to Confession*; and in the more primitive Times, it was the Custom of all good Christians then to confess their Sins to a Priest, the better to prepare themselves for a holy Observation of *Lent*, and worthy receiving the blessed Sacrament at *Easter*.

Asb-Wednesday, a Day of publick Penance and Humiliation in the whole Church of God, and so called from the antient Ceremony of blessing *Asbes* on that Day, wherewith the Priest signeth the People with a Cross on their Foreheads, giving them this wholesome Admonition, *Memento homo quia pulvis es, & in pulverem reverteris*; Remember Man that Dust thou art, and into Dust thou shalt return, (*Gen. iii. 9.*) to mind them of their Mortality, and prepare them for the holy Fast of *Lent*: The *Asbes* us'd this Day are made of the *Palms* blessed the *Palm-Sunday* before.

Lent is called in *Latin Quadragesima*, because it is a Fast of forty Days, (except the *Sundays*, which are not kept as Days of Fast, but Abstinence only,) instituted by the Church in a grateful Commemoration of Christ's fasting forty Days and forty Nights in the Desert. Which Fast has been observed in *England* near one thousand Years, according to Sir *Richard Baker*, in his Chronicle, *Fol. 5.*

Passion Sunday is so called from the *Passion* of Christ then drawing nigh, and was ordained by the Church more closely to prepare us for a worthy Celebration of that Solemnity. On this Day are covered the Crucifixes, &c. in the Churches with mourning Colour, both to commemorate our Saviour's going out of the Temple and

and hiding himself, and to dispose us to compassionate his Sufferings.

Palm-Sunday, in Memory and Honour of the triumphant Entry of our Lord into *Jerusalem*, and so called from the *Palm-branches* which the Hebrew Children strewed under his Feet, crying *Osanna to the Son of David*, *Matt. xxi. 15.* And hence it is that yearly, on this Day, the Church blesses *Palms* and makes a solemn Procession in Memory of that humble Triumph of our Saviour, all the People bearing *Palm-branches* in their Hands.

Maundy-Thursdai, in Memory of our Lord's last Supper, when he instituted the blessed Sacrament of his precious Body and Blood; and is called *Maundy-Thursdai*, *quasi Mandatum*, or *Mandat-Thursdai*, from the first Word of the Anthem, *Mandatum novum do vobis, &c.* John xiii. 34. *I give you a new Commandment (or Mandat) that you love one another, as I have loved you*; which is sung on that Day in the Church when the Prelates begin the Ceremony of washing the People's Feet, in Imitation of Christ's washing those of his Disciples, before he instituted that Blessed Sacrament.

Good-Friday, the most sacred and memorable Day, on which the great and glorious Work of our Redemption was consummated by our Saviour Jesus Christ on his bloody Cross, between two Thieves, at *Jerusalem*.

On *Thursdai*, *Friday* and *Saturday* in holy Week, the Offices called *Tenebræ* are solemnly and mournfully sung in Lamentation of our Lord's Passion. And because these Offices are now recited in the Evening of the foregoing Days, *Wednesday*, *Thursdai* and *Friday*, they have gained the Name of *Tenebræ-days*; and they are called *Tenebræ* (*i. e.* Darknes) to represent the Darknes which overspread the Face of the Earth at the Time of his Passion, for which End also the Lights on the Altar are extinguished; and after some Silence, at the End of the Office, a Noise is made, to represent the rending of the Veil

Veil of the Temple, and the Disorder that whole Nature was in at her Maker's Death.

The four *Ember-weeks*, (in *Latin quatuor Tempora*) are Times of Publick Prayer, Fasting and Procession, partly instituted for the successful Ordination of the Priests and Ministers of the Church, and partly both to beg and render Thanks to God for the Fruits and Blessings of the Earth. *Ember* comes from the *Greek Emerai*, i. e. *dies a Day*: Others call them *Ember-days* from the antient religious Custom of eating nothing on those Days till Night, and then only a Cake bak'd under the *Embers* or *Ashes*, which was called *Panis Subcineritius*, *Ember-bread*.

Wakes or *Country Feasts* are usually, if not always observed on the *Sunday* next after the *Saint's Day* to whom the *Parish Church* is dedicated, and took Origin from a Letter written by *St. Gregory the Great* to *Melitus Abbot*, who was sent into *England* with *St. Austin*, in these Words, *It may therefore be permitted them (viz. the English) that on the Dedication Days, or other solemn Days of Martyrs, they make themselves Bowers about their Churches, and refreshing themselves, and Feasting together after a good religious sort, kill their Oxen now to the Praise of God and Increase of Charity, which before they were wont to Sacrifice to Devils, &c. Bede's Eccl. Hist. Cap. 30.* And they are called *Wakes*, because, on the *Vigils* of those Feasts the People were wont to awake from Sleep at the several *Vigils* of the Night, and go to Prayer.

24 Feb. *St. Matbias*, chosen by the College of Apostles to supply the Place of *Judas the Traitor*; he was crowned with Martyrdom in *Jury*, in the Year 74.

12 March, *St. Gregory*, worthily surnamed the Great for his admirable Works and indefatigable Labours amongst which his sending over for the Conversion of our Isle those religious Persons, *St. Augustine*, with other Persons of the venerable Order of *St. Benedict*, is not the meanest Fruits of his many toilsome Labours; and for which Cause he is worthily stiled by *St. Bede* the Apostle of *England*, He died in the Year 604.

17 March,

17 *March*, St. *Patrick* Bishop and Confessor, he was Son to *Calphurnius*, a noble *Briton*, of *Pembrokeshire*, and being educated by his Uncle, the great St. *Martin*, of *France*, was ordained Bishop by Pope *Celestine*, Anno 431, and sent to preach the Gospel first to the *Scots*, then to the *Irish*, which whole Nation he converted, and became thereby their Apostle. He died full of Sanctity and Miracles, after he had lived 122 Years, *A. D.* 491.

19 *March*, St. *Joseph*, the reputed Father of our blessed Saviour, and Spouse of our Blessed Lady: He died in *Judea* about the 12th Year of Jesus Christ.

21 *March*, St. *Benedict* the Great, Abbot and Patriarch of Monks, who restored the almost decayed monastical Discipline in the Western Church. His Life; renowned for Sanctity and Miracles, the great Light of his Order, as well as of the Church of God, St. *Gregory*, has together with an authentic Approbation of his holy Rule, left written to Posterity. He died at Mount *Cassin*, Anno 542.

25 *March*, *Annunciation of the Blessed Virgin*, a Feast in Memory of that most happy *Embassy* unto her by the Angel *Gabriel*; upon which, by her Consent, and the Operation of the Holy Spirit, the Son of God was incarnate in her sacred Womb.

Easter Day, in *Latin Pascha*, a great Festival in Memory and Honour of our blessed Saviour's *Resurrection*, or rising from the Dead on the third Day after his Crucifixion, *Matt.* xxviii. 6. It is called *Easter* from *Oriens*, i. e. the *East*, or Rising, one of the Titles of Christ; and his Name (says the Prophet) shall be called *Oriens*.

Monday and *Tuesday* following are also kept holy, in Memory of some of our Lord's first Apparitions after his Resurrection; which are commemorated on these two Days for the greater Solemnity of this Feast.

Dominica in albis, commonly called *Low-Sunday*, is the *Ostave* of *Easter Day*, and so called from the Catechumens or *Neophytes* white Garments, Emblems of Innocence

nocence and Joy, which they put on at their Baptism, and solemnly put off with this Day.

Holy Thursday, or *Ascension-day*; a Feast solemniz'd in Memory of Christ's glorious *Ascension* into Heaven the fortieth Day after his Resurrection, in the Sight of his Apostles and Disciples, *Acts* i. 9, 10.

23. *April*, St. *George*, a Martyr of *Cappadocia*, of whom the *Roman Martyrology* says, 'That the Church of God honours his glorious Martyrdom amongst the Crowns of other Martyrs: He was chosen in a special Manner as chief Patron of our *English* Nation, at the Instance of the glorious Prince *Henry V.* ere he undertook his Expedition for regaining France. At which Time also it was ordained by a provincial Constitution, that this Feast should be kept holy, and his Solemnity is observed with a double Office and Octave throughout the whole Realm. He suffered in the Year 282.

25 *April*, St. *Mark* the *Evangelist* was Disciple and interpreter to S. *Peter*, who writing his Gospel at the Request of the Christians at *Rome*, took it with him into *Egypt*, where, first preaching at *Alexandria*, he founded that Church; and afterwards being apprehended for the Faith of Christ, was bound with Cords and dragged upon Stones; then being shut up in a close Prison he was comforted by an angelical Vision, as also by an Apparition of the Lord of Angels. Finally, he was called to Heaven, in the eighth Year of *Nero*: Thus the *Roman Martyrology* of him. Upon this Day the great Litanies are said, and Abstinence from Flesh is observed, to obtain a Blessing upon the Fruits of the Earth.

1 *May*, St. *Philip* and *James* Apostles: After the first had converted almost all *Scythia* to the Faith of Christ, being fasten'd to a Cross, he was stoned to Death, making a glorious End at *Hierapolis*, a City of *Asia*, Anno 54. The second called also our Lord's Brother, was the first Bishop of *Jerusalem*, where being thrown down from a Pinnacle of the Temple and his Thighs broken, as also wounded in the Head with a Fuller's

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Club, he gave up the Ghost, and was buried near the Temple, in the Year 63.

3 *May, The Invention of the Holy Cross*, otherwise called *Holy Rood-day*, a Feast in Memory of the miraculous *Invention* or finding the *Holy Cross* on which our Saviour suffered, by St. *Helen*, Mother to *Constantine* the Great, in the Year 326, after it had been hid and buried by the Infidels 180 Years, who erected a *Statue* of *Venus* in Place of it.

Rogation-Week, being always the next but one before *Whit-Sunday*, is so called, because on *Monday*, *Tuesday* and *Wednesday* of this Week, *Rogations*, (from *Rogo*, to ask and pray,) and *Litanies* are used with Abstinence from Flesh, enjoin'd by the Church to all Persons, not only for a devout Preparative to the Feasts of Christ's glorious *Ascension* and *Pentecost* then shortly after, but also to beg and supplicate the Blessing of God upon the Fruits of the Earth.

The *Belgians* call it *Cruys-week*, i. e. *Cross-week*, and so it is called in some Parts of *England*, because when the Priest goes on those Days in Procession the Cross is carried before him.

In the North of *England* it is called *Gang-week*, from the *Ganging* or going in Procession and Perambulations then used, &c.

Whit-Sunday or *Pentecost*, a solemn Feast in Memory and Honour of the Coming of the Holy Ghost upon the Heads of the Apostles, in Tongues of Fire, according to *Acts* ii. 3.

Pentecost in *Greek* signifies the *fiftieth*, it being the *fiftieth* Day after the *Resurrection*. And 'tis called *Whit-Sunday* from the *Catechumens* being antiently clothed in *White* and admitted on the Eve of this Feast to the Sacrament of Baptism. The old *Saxons* called it *Wied-Sunday*, i. e. *Holy-Sunday*; for *Wied*, or *Wbied* signifies Holy in that Language, which also may have prov'd one Occasion of this Name.

Trinity